

after having grown so far their failure would be so much the worse. He wants them to hold out to the end and to grow hence he exhorts them.

- (1.) To live worthy of the Gospel
- (2.) To dwell together in unity, harmony and love.

(3.) To be on the alert against evil men and evil influence.

(4.) To not be over anxious about the things of this world.

(5.) To take the ill of life with fortitude.

(6.) To stand fast to the end.

(7.) To grow in grace.

(8.) To rejoice in the Lord.

2. In his thought and care for their welfare he thinks of them as individuals. He is personal in his exhortations, even in a general letter.

(1.) He exhorts Euodia.

(2.) He exhorts Syntyche.

IV. Conclusions.

1. The sorrows of the ministry. The ministry has its sorrows and troubles.

(1.) The labor of preparing two sermons each week. This is not mere reading.

(2.) Calling upon coarse, ignorant, prosy and tiresome people.

(3.) Critical and quarrelsome church members.

(4.) Careless and incompetent church officers.

(5.) Sensitive and unmanageable choirs and singers.

(6.) The cares, troubles and sorrows of others.

(7.) The sins and backslidings of all. They often weigh heavier upon him than upon the guilty ones, as the fault of a child upon the mother.

(8.) The reign of wickedness around the young.

(9.) Our own sin, insufficiency, ignorance and folly.

2. Some would say you take too much upon yourself. We have to watch as for souls. We will have to account for our stewardship. Such often wish the pastor did not care.

3. The joys of the ministry.

(1.) It has real and many joys and they are the highest.

(2.) Why I am a minister.

(a) Not a necessity merely.

(b) Not a command simply.

(c) Not an impulse compelling me simply.

(d) Not because it is so remunerative.

(e) But it is a joy. I had my choice. I would choose it again.

(3.) Some of these joys.

(a) To see men and women, boys and girls give up a life of sin and devote themselves to Christ and righteousness.

(b) To see them stand against temptation and grow in virtue and intelligence. No monument like this crown. All enjoy seeing the fruit of their labor. The farmer his stock and crop—the mechanic his finished implement or machine, etc. So of the minister. And there is no product like his.

(c) The thought that the people are in a very dear sense his—a gift from God. How much interest attaches to what is mine, my house, my child, my son, my people with all their faults, they are more interesting than others.

(d) A fellow feeling a joy to mingle the tear of sorrow and sing the song of praise.

Essays and Contributions.

A PLEA FOR UNIVERSAL PEACE.

BY AMOS EBERSOLE.

(The following oration was delivered in Hillsdale, Mich., college contest in 1893, and was awarded the prize.—Ed.)

Our civilization is but the outgrowth of an ancient barbarism. Generation after generation has taken its part in the process, each performing its own peculiar task.

There has been handed down to us a sacred inheritance the result of nineteen centuries of Christian civilization. It becomes our duty to add to this inheritance and transmit it to the next generation grander and more complete than we received it.

To do this we dare not sit in idleness, nor be content with the past.

"New occasions teach new duties;
Time makes ancient good uncouth,
They must upward still and onward
Who would keep abreast of truth."

—Lowell.

We can no longer accept a thing as right, simply because it exists. When circumstances change, the old habits

and customs which they formed must change with them.

So long as men continued to be barbarians, their only way of settling disputes, whether between individuals or nations, was by an appeal to physical force. But in this age of boasted civilization, the fact that justice between professed Christian nations should still be determined by such barbarous means is a disgrace to humanity.

The Trial by Battle and the *Duel* for centuries were recognized as legitimate means of settling private disputes; but they have long since ceased to be reputable and are to-day branded as crimes by all civilized nations. *Slavery* was for ages the curse of the human race. To-day it exists only among the savage and barbarous peoples. *War*, the most gigantic relic of barbarism, has out-lived these kindred evils, but it, too, is destined to be extinguished. As people awaken to its real significance and reflect more seriously upon its true nature—its wastefulness and immorality, it will no longer be tolerated.

War at best is a *barbarism*. It appeals to the brutal nature in man. It strengthens the baser passions in the human soul. Unconsciously the soldier, frenzied by the sight of human gore and the smell of powder, loses his human character and assumes that of the beast. This is the testimony of men who themselves have been doughty warriors, and who therefore speak from observation.

Fighting Joe Hooker once said to a friend who referred to many good generals who had felt it to be their duty to engage in war: "The truth is, a man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have their blood up, and then they are just like devils." Napoleon I. expressed the same thought when he said, "*War is the business of barbarians.*" Perhaps some might object to those testimonies as coming from ungodly men. Then hear what John Sherman wrote: "War is a cruelty, *you cannot refine it*;" and that other Christian soldier who once said, "I cannot bear to go into the presence of my God so angry as I always become in battle."

Shakespeare reveals the true charac-